# The Bombay Guardian.

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## The "Bombay Guardian"

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☞ THE GUARDIAN *is printed* EVERY THURSDAY AFTERNOON, *the dated Edition being despatched by that day's post.* —*The General and other orders which appear in the* Government Gazette *of Thursday morning are thus supplied to Subscribers one day sooner than they are by any of the other local Journals, the* Government Gazette *excepted.*

## FOR LONDON.

TO SAIL ON THE 15TH DECEMBER NEXT,

*Touching on the Coast, and at the Cape if inducement offer.*

MESSRS GREEN'S fine A. I. Frigate built Passenger Ship "SERINGAPATAM," 1000 Tons, H. J. GIMBLETT, Commander; has first-rate accommodations for Families, and carries a Surgeon. Plans of the Cabins may be had on application to

WALLACE & Co.

Bombay, 5th August, 1853.

## Dental Surgery.

DR. MILLER, Rampart Row, attendance daily from 10 A. M. till Noon.

January, 1853.

## CURE FOR INDIA!!
## HOLLOWAY'S OINTMENT.

EXTRAORDINARY CURES EFFECTED BY HOLLOWAY'S OINTMENT AND PILLS.

*Copy of a Letter from George Breton, Esq., Deputy Collector of Customs dated Allahabad, January 24th, 1852.*

To Professor HOLLOWAY,

MY DEAR SIR,—Having for several years past used your Pills and Ointment with unfailing success, I beg leave to mention a few cases which have come under my observation. One was a Cancer of the right breast. The patient was an elderly native Christian and the mother of several children: she had suffered for years, and was under the treatment of several medical men: the breast was entirely gone, leaving a large ugly sore, which after the application of your Ointment, spread upon plantain leaves, was completely healed, in a very short time.

Another was that of a Child, 6 years old, the son of a Surgeon; the little fellow's legs were covered with sores; they resisted the treatment of his father, and his mother very wisely tried your remedies, which in less than a fort night effected a perfect cure.

The third was a boatman, who had split the nail of his great toe against a stick in the river, in which the mud accumulated and formed a sore; neglect caused proud flesh, and when brought to me, there was over the nail a lump fo it as large as a pigeon's egg. Poultices, caustics, and your Ointment entirely cured it in less than 6 weeks.

(Signed) GEORGE BRETON.

A CRIPPLE SETS ASIDE HIS CRUTCHES AFTER TEN YEARS SUFFERING.

*Copy of a Letter from Mr. Thompson, Chemist, Liverpool. dated August 20th, 1852.*

To Professor HOLLOWAY,

SIR,—I am enabled to furnish you with a most extraordinary cure effected by your invaluable Ointment and Pills, which has astonished every person acquainted with the sufferer. About 10 years ago, Mr. W. Cummins of Salisbury Street, in this town was, thrown from his horse, whereby he received very serious injuries; he had the best medical advice at the time, and was afterwards an inmate of different infirmaries, yet he grew worse, and at length a malignant running ulcer settled in his hip, which so completely crippled him, that he could not move without crutches for nearly 10 years; recently he began to use your Ointment and Pills, which have now healed the wound, strengthened his limb, and enabled him to dispense with his crutches, so that he can walk with the greatest ease, and with renewed health and vigour.

(Signed) J. THOMPSON.

A MOST EXTRAORDINARY CURE OF A DREADFUL SKIN DISEASE WHEN ALL MEDICAL AID HAD FAILED.

*Copy of a Letter from Mr. Hird, Draper, of Keadue Gainsbro,' dated March 1st, 1852.*

To Professor HOLLOWAY,

SIR—Some time since, one of my children was a near, with dreadful eruptions over the body and limbs; I obtained the advice of several eminent Surgeons and Physicians, by all of whom the case was considered hopeless. At length I tried your Ointment and Pills, and without exaggeration, the effect was miraculous, for by persevering in their use, all the eruptions quickly disappeared, and the child was restored to perfect health.

I previously lost a child from a similar complaint, and I firmly believe had I in her case adopted your medicines she would have been saved also. I shall be happy to testify the truth of this to any enquirer.

(Signed) J. HIRD, Draper.

A MIRACULOUS CURE OF SCROFULOUS ULCERS WHEN THE PATIENT WAS SUPPOSED TO BE AT THE POINT OF DEATH.

*Copy of a Letter from Mr. R. G. Baxter, General Merchant, of Ballina, county Mayo, dated March 27th, 1852.*

To Professor HOLLOWAY,

DEAR SIR.—Susan Doher, of Bally-Glen, near this place was for upwards of three years afflicted with Scrofulous Ulcers, and of so virulent a character that the bones of her arms and hands protruded through the flesh. She tried various remedies, and was in the Castlebar Infirmary for thirteen weeks, but sent out as incurable. After returning to her home she was in so weak a state, owing to the continuous discharge from the ulcers that she kept her bed for several weeks; and when reduced apparently to death's door, Mr. James Curtaw, the Scotch Agriculturist of the locality, purchased from me some of your Ointment and Pills for her, which immediately wrought a most extraordinary change for the better, and in a few months she was restored to sound health. All the ulcers are now completely healed, and the use of her arms and hands perfectly restored.

(Signed) ROBERT G. BAXTER.

The Pills should be used, conjointly with the Ointment, in most of the following cases:—

| | |
|---|---|
| Bad Legs | Gout |
| Bad Breasts | Glandular Swelling |
| Burns | Lumbago |
| Bunions | Piles |
| Bites of Moschetoes and Sand-Flies | Rheumatism |
| Coco-Bay | Scalds |
| Chiego-foot | Sore Nipple |
| Chilblains | Sore-throats |
| Chapped hands | Skin diseases |
| Corns (Soft,) | Scurvy |
| Cancers | Sore-heads |
| Contracted and Stiff joints, | Tumours |
| Elephantiasis | Ulcers |
| Fistulas | Wounds |
| | Yaws. |

Sold at the Establishment of Professor HOLLOWAY, 244, Strand, (near Temple Bar, London), and by all respectable Druggists and Dealers in Medicines throughout India and China, at the following prices—12 Annas, 2 Rupees, and Rupees each Pot.

☞ There is a considerable saving by taking the larger sizes.

N. B.—Directions for the guidance of Patients are affixed to each Pot or Box.

AGENTS FOR INDIA.—All Chemists in Calcutta. Mr. F. Neserwanjee, Bombay,—Messrs. Oakes Delgairns and Co., Madras, Ashton, Richardson and Co., Do.—Messrs. Stephenson and Co., Do.—Thomas Payne and Sons, 7-8 Writers' Buildings, Calcutta; Mr. Cook, Dacca, Mr. Fell, Cuttack; Mr. Champman, Darjeeling; Mr. Wheeler, Huzarebaugh; Messrs Thomson and Co., Monghyr; F. Smyth and Co., Dinapoore; Tuttle and Charles, Benares; Mr. Tiernan, Chunar, Bahoo Bhugbuty Churn Chuckerbutty, Mirzapore; Bollard and Co. Allahabad; Brandon and Co., Lucknow; Greenway, Brothers, Cawnpoor; Mr. Pyle, Futtyghur; Mr. J. A. Gibbons, Meerut; Noor Bux and Co., Delhi and Lahore: MacDonald and Co., Umballah; Mr. Coates, Ferozepore; Nuby Bux and Co., Loodianah and Jullundur Doab, Vivian and Co., Simlah; Mr. Greig, Mussoorie, Mr. Johnstone, Nainee Tal; Pestonjee and Co., Mhow; Cursetjee and Co., Sangor, Jubbulpoor, Kamptee and Secunderabad; Hulse and Nephew, Agra.


## THE BOMBAY MONEY MARKET.

THURSDAY EVENING, AUGUST 11, 1853.

EXCHANGES.

ON LONDON—at
6 months' sight, per Rs. 2s. 1½d. For docts. Bills.
6 months' sight, per Rs. 2s. 1¾d. at 28-16thd. For crdt.
ON CALCUTTA—at [bills.
60 days' sight, .. Rs. 99
30 days' sight, .. Rs. 99⅝
at sight, .. Rs. 99⅝
ON MADRAS—at
30 days' sight, .. .. 100½ at 100¾
at sight, .. .. 100⅝
ON CHINA—at
60 days' sight, .. 100 $—Rs. 240

BANK AND OTHER SHARES.

| | | | | |
|---|---|---|---|---|
| Bank of Bombay | Rs. 1,000 | each, | 33 | Sales. |
| Oriental Bank | „ 250 | do. | 90 at 91 | |
| Corporation. | | | | |
| Commercial Bank. | „ 1,000 | do | | 27 pr. ct. pm. |
| Agra Bank..... | „ 500 | do | | 40 pr. ct. pm. |
| Bank of Madras.. | „ 1,000 | do | 1,000 | 19½ pr ct. pm. |
| Apollo Press Com. | „ 12,500 | do | 12,000 | 22,500.—Sales. |
| Colaba Press Com. | „ | | | 6,500.—Sales. |
| Colaba Land Com. | „ 10,000 | do | | 7,400 |
| Bombay S. N. Com. | „ 510 | do | 402 | 65 per ct. disct. |
| Gr. Ind. P. R. Com. | „ 50 | do | 21 | Rs. pm. each sh. |

GOVERNMENT SECURITIES.

| | | |
|---|---|---|
| 5 per cent transfer loan | .. Rs. 112 | per 100 Sicca. |
| 5 per cent loan 1825-26 | .. Rs. 106 : 7-16ths | per 100 Sicca. |
| 5 per cent loan 1829-30 | .. Rs. 106 : 7-16ths | per 100 Sicca. |
| 5 per cent loan 1841-42 | .. Rs. 103⅝ | per 100 Co.'s. |
| 4 per cent loan 1834-35 | .. Rs. 106¼ | per 100 Sicca. |
| 4 per cent loan 1835-36 | .. Rs. 99⅝ | per 100 Co.'s. |
| 4 per cent loan 1842-43 | .. Rs. 99⅜ | per 100 Co.'s. |

PRICES OF BULLION.

| | | |
|---|---|---|
| Sovereigns, each..... | Rs. 10 1-16th | Nominal. |
| Bank of England Notes..... | Rs. 10 as. | per £nom. |
| Spanish Dollars..... | Rs. 224 at 225. | per 100 |
| German Crowns..... | Rs. 216..... | per 100 |
| Sycee Silver..... | Rs. 104¼ at 104½ | per 100 tls. |
| Gold Leaf, (range of quality).... | Rs. 16½ | per tola. |
| Gold [illegible] according to touch | Rs. 15¾ | per tola. |


FREIGHTS.

To London... £ £3..... per ton.
To Liverpool £ 2-15..... per ton.
To Calcutta.. Nominal..... per Rass.
To China.... Rs. 15 at 16-.. per candy.

## BANK OF BOMBAY.

DISCOUNTS, EXCHANGES, &c.

DISCOUNT.

On Government Bills..... 4 per cent
On Private Bills at or within 3 months 7 do

INTEREST.

On Fixed Loans on Govt. Notes..... 5 per cent
On Cash Credits and Loans on Govt. Notes 6 do.
On Loans on deposits of Goods, &c..... 7 do.

The rates of advance on deposit of 5 per cent Government Notes is 95 per cent: on 4 per cent. Govt. Notes 85 per cent and on goods, *three fourths* the approved value.

Parties discounting Bills may take them up at any period prior to their maturity, and the Bank will refund the discount for the unexpired portion of the time such Bill may have to run, at the rate of 3 per cent per annum under the date charged.

## ORIENTAL BANK CORPORATION.

*(Incorporated by Royal Charter.)*

BOMBAY AGENCY.

INTEREST ALLOWED,

On Deposits payable on demand..... 2 per cent. per annum
On do payable in one sum at 3 month's notice..... 3 do do
On do payable in one sum at 6 months' notice..... 4 do do

INTEREST AND DISCOUNT CHARGED,

On Government Bills..... (Not exceeding 3 months.) 4 per cent. per annum
On Private Bills..... 8 do do
On Private Bills secured by Government paper..... 7 do do
On Private Bills secured by Goods &c..... 8 do do

*Rebate on uncovered Bills allowed at Government Bill rate only.*

RATES OF EXCHANGE.

On London, at 6 months' sight.....2s. 0¾d. per Rupee
do at 3 do do .....2s. 0¾d. do.
do at 2 do do .....2s. 0¾d. do.
do at 1 do do .....2s. 0¾d. do.
do at 1 day's do .....2s. 0¾d. do.
On Ireland at 1 do de .....
On Scotland at 1 do de ..... 1s. 11⅝d.
Circular Notes payable throughout Europe.....

N. B.—The Corporation does not draw at *six months' sight* or sums under £50 nor for sums under £20 except at *one day's sight*. No drafts are issued for less than £5, but small sums are remitted by advice.

For the convenience of parties not resident in Bombay the Corporation undertakes to remit to Europe *by its own Drafts*, at the Current Exchange, and without any charge for Commission, on receiving the Equivalent.

Parties are requested to make all Orders or Hoondees payable to "*The Oriental Bank Corporation, or Order,*" and to state as distinctly as possible the *name and address* of the person to whom the remittance is to be made, and the *sight* at which the Bills are to be drawn.

COMMISSION.

Charged on the purchase or sale of Government and other Securities, negotiable in Bombay..... ½ per cent

## COMMERCIAL BANK OF INDIA.

DEPOSITS.

Interest is allowed on Deposits above Rs. 1,000 and not exceeding Rs. 50,000 and until further notice at the following rates per annum, viz.

On deposits payable on demand..... 2 p. ct. an.
On deposits withdrawable on 1 month's notice.. 3 per cent.
Do do 3 do 4 per cent.

N. B.—Notice may be given at the time of depositing or at any subsequent time. It is required always to be in writing.

DISCOUNT.

On Private Bills at or under 3 months.. 8 per cent,

N. B.—Rebate on Private Bills allowed at 3 per cent, per annum under the rate charged when discounted.

CASH CREDITS.

On Government Securities..... 7 per cent.
On other Securities..... 9 do

N. B.—Interest is chargeable on two-thirds of the amount of each Cash Credit, whether availed of or not.

EXCHANGE.

Bills on England at 6 months' sight.. 2s. 0¾d. pr Rupee
Do 3 do do .. 2s. 0¾d. „
Do 2 do do .. 2s. 0¾d. „
Do 30 days' sight..... 2s. 0¾d. „
Do sight..... 2s. 0¾d. „

N. B. A Fee of one Rupee is charged on each set of Bill granted on Mail-days, after 12 o'clock.

COMMISSION.

On sale or purchase of Government or other Securities..... ¼ per cent.

DIVIDENDS OF SHARES OF THIS BANK held by parties non-resident in India will be remittable to them in Bills on London, payable on demand at the Exchange of Two Shillings per Rupee, or (at the option of the Shareholders) Bills payable at 6 months' sight at the rate at which the Bank may be purchasing such bills at the time.

## SELECTION.

### CONNECTION OF THE GOVERNMENT OF INDIA WITH IDOLATROUS RITES.

Most of our readers, if asked whether the government of India, or its servants, are at this day mixed up with the ceremonial rites of Hindu idolatry, would indignantly reply in the negative. Such a thing, they would say, might have had place in those by gone days when civil and military functionaries of high standing affected to prefer Hinduism to Christianity,—when, for instance, *Hindu Stewart*, and lunatics of a similar stamp, performed their morning ablutions in the sacred Ganges, and discussed their vegetable regimen in a *chauká*, prepared and purified, secundum artem, by a domestic of the sacerdotal order. We can, however, assure our sceptical readers that, although the government officials of our times evince more sense than to ape such eccentricity, yet certain objectionable customs still exist, and our own government actually and directly lends its assistance to the heathenish rites of its subjects' religion. Still we are willing to believe that neither the local nor the supreme government is fully aware of the prevalence of such practices.

The other day, during a visit to us from a native gentleman, the conversation happened to turn upon mendicant charities endowed by private individuals in England; and we casually asked our visitor how it was that institutions of this sort were never heard of in Hindustan. In reply, to our great surprise, he assured us that several most princely charities were in existence in this our own Kashi, and that, if we chose, we might satisfy ourselves of the fact, at the expense of a very little trouble. He then went on to tell us that almost every Hindu prince or potentate of any considerable note has one or more *chhatras* in the city, at which hundreds of poor people are fed daily. He added that we have also not a few *bhandars*, or places of resort at which indigent pilgrims of different sects are received and fed gratuitously. More than this, he went on to state that the *Sarkar Kumpani Bahadar* is guardian to several of these endowments, and that money is positively paid from Revenue Treasury for the worship of idols. We, of course, incredulously denied the possibility that the latter assertion was true. Our informant, at this, related as follows.

After the battles in the Deccan which resulted in the discomfiture of the Peshwa Baji Rao, and in his being brought, with his cousin, Raja Amrit Rao, a prisoner, to Benares, the latter solicited permission to deposit, in the treasury of the Collector of Benares, the sum of two lakhs of rupees, as a fund for the purpose of feeding Brahmans and performing various rites of the Hindu religion. The trust was accepted by government; and the manager of the *chhatra* receives monthly, at this day, the interest of the deposit, for the avowed object of being expended in nourishing oily Brahmans and in keeping up their religious rites.

Furthermore, continued our informant, certain local agents at Benares have also charge of the residue of the magnificent endowment of the late Rani Bhavani of S'antipur in Bengal. The business of these agents is to procure and distribute, daily, a fixed quantity of ata, dal, ghi, rice, vegetables, fruit, flowers, &c., for the support of Brahmans and for oblations to the favourite gods of the donor. It seems, likewise, that there is here still another *chhatra*, known as the chowltry of Kala Singhana Shetti, at which a limited number of Brahmans receive daily sustenance, and offerings of flowers and other propitiatory dainties are made to the gods. For this expenditure the local agents, it is affirmed, pay to the manager some fifty-five rupees a month. On further inquiry we ascertained that, in the year 1815, one Kala Singhana Shetti, an inhabitant of Madras, applied to the Madras government to receive from him the sum of forty thousand rupees, for the support of four chowltries, to be established in as many different places, one of which was to be Benares, "for the accommodation and refreshment of travellers." We are told that the supreme government accepted the trust, and agreed to allow six per cent. per annum on it, for the futherance of so laudable a design. But, lo! *after* the Government had agreed to take charge of the trust, the pious and politic Kala Singhana Shetti preferred to the supreme government, through the Board of Revenue and government of Madras, a schedule of the way in which he wished the interest of the Rs. 10,000 at Benares to be laid out. To this schedule the government set its seal, and directed the collector of Benares to see that its intentions were carried out. Accordingly, since the year 1815, the manager has received, from the Collector of Benares, the sum of Rs. 55 a month, which sum, agreeably to the conditions of the schedule transmitted to government, is expended in superstitious usages and the worship of idols!

In addition to this instance, on the part of government, of holding a candle to Satan, an annual gift is made to the Qazis of the city, at the festival of *'Id-ul-fitr*, through the principal representative of the family of the "Great Mogul," here resident. And we dare pledge our character for conjecture that more than one local item, here unmentioned, of like tenour would come to light, if strict inquiry were instituted

As we have seen none of the records of the Revenue Office, we cannot, of course, vouch for the circumstantial truth of the aforesaid statements; but we are, nevertheless, satisfied that they are substantially correct. By way of comment on this state of affairs, we can only wonder how long our government is to go on stultifying itself in this manner. Why not leave such trusts as we have enumerated, to be managed by the heirs of the donors, or by persons of the religions with which these endowments are respectively connected? At any rate, it is high time that the government should wash its hands of all such pandering to the Devil, in the shape of lending a helping hand to Hinduism and Muhammadanism. Whatever, too, may be the elasticity of the government conscience,—supposing it to be aware of its own acts,—we shall marvel if officials can henceforth be found who will tamely submit, without recalcitrating, to serve as go-betweens in matters of this description. It would really seem as if the government made a merit of its contempt of Christianity, and, moreover, exacted from its servants that disregard for all propriety to which it finds so little difficulty in lending itself. If this supposition be unfounded, we have, at all events, to tax the government with unpardonable ignorance or indifference; or else it would have looked, long before this, into the nature of the native endowments to which it has consented to become trustee, and would unhesitatingly have declined the patronage, which we have laid at its door, of pagan and infidel practices.—*Benares Recorder.*

### FIRMAN OF THE SULTAN.

The following is the Imperial Firman, guaranteeing the rights, privileges, and immunities of all subjects within the Sultan's dominions not belonging to the faith of Islam:—

"Imperial Firman, signed autographically, and delivered to the Greek Patriarch, June 7, 1853:

"Let the Resolutions contained in this my imperial ordinance be perpetually and faithfully executed, and let all men abstain from and guard against their violation.

"Chiefest honour of the nation of the Messiah, support and strengthener of the people of Jesus, Greek Patriach of Constantinople, may God preserve to thee thy rank! Upon receiving my imperial ordinance understand this which now follows.

"The Supreme Being, the only Dispenser of celestial benefits, having in his sovereignty deigned to place me on the imperial, glorious, and powerful throne of the Caliphate, and having confided to my sovereign and equitable hands as a sacred trust so many provinces and towns and innumerable classes of subjects of different races, it has been my care and solicitude, as it was my duty as Caliph and my high misssion as a sovereign, to watch unceasingly, consecrating all my cares to surround my subjects with a complete protection, and to secure to them the enjoyment of the most perfect tranquillity in respect of their religion and their spiritual affairs without exception.

"The favourable results of this course of conduct have been obvious, and it is an object of my imperial anxiety that any abuses which may have crept in little by little, and unperceived through negligence, may be thoroughly uprooted, so that they may never again be renewed.

"The spiritual and special privileges granted by my illustrious ancestors to the clergy of my faithful Christian subjects of the Greek rite, and also confirmed and confirmed by me; the immunities and rights attributed to the churches and monasteries, with the lands and possessions annexed to them; and to all other religious establishments and places of that kind; the rights and immunities attributed to the priests and monks; in one word all the privileges of the same nature which are mentioned in the berats of investiture, which of old have fixed the status of the patriarchs and clergy,—all shall, after my imperial determination and solicitude, be for ever preserved inviolate.

"To confirm and manifest anew my imperial determination on this subject in such manner that no infraction may take place, while those who may act contrary thereto shall be the objects of my sovereign displeasure, I have issued a special imperial order which has been brought to the knowledge of all the functionaries concerned, so that none can excuse himself in case of neglect by pleading ignorance of my will. And for the more full declaration and notification that the faithful and constant execution of this order is required by my sovereign will, the present firman has been published by my Sublime Porte.

"When you, the patriarch above-mentioned, shall have taken knowledge of these things, abstain from all contravention of the resolution just expressed, conform your conduct at all times to it, and if at any time any infraction of my resolution shall take place, you shall bring it to the knowledge of my Sublime Porte. Consider this, and put faith in my august seal." Given, &c.

## CORRESPONDENCE

### ATTITUDE OF THE FRIENDS OF FOREIGN MISSIONS IN AMERICA TOWARDS SLAVERY.

*To the Editor of the Bombay Guardian.*

Sir,—No people on earth have a more hearty abhorrence of the whole system of slavery than those members of the American Churches who, in the free States, contribute to the support of Foreign Missions. And to hold them responsible for this grand system of iniquity, as it exists in some of the States of the Union, would be as just and as generous as to condemn "just Lot" on account of the wickedness of Sodom; or to reproach Clarkson, Wilberforce and their associates with the enormities of the inhuman slave trade.

Take for example the American Board of Commissioners for Foreign Missions, the oldest and most extensive Foreign Missionary Association in the United States. Its supporters are chiefly the descendants and the representatives of those who, from the first, lifted up their voice against the introduction of slavery into the American Colonies, and who repeatedly addressed earnest, but alas! fruitless memorials to the British Government against slavery and the slave trade; of those who in their Colonial Legislatures passed Acts "to prevent the importation of negroes and others as slaves," but who, for thus doing, were subjected to harsh rebuke and prorogation by the royal governors; of those who, as soon as they had achieved their own independence, nay, in some of the States, while still engaged in the revolutionary struggle, broke the fetters of the slave. Among not the least prominent of these supporters* of the American Board are the father, the husband and the brothers of the celebrated authoress of "Uncle Tom's Cabin," while Mrs. Stowe herself is not an unworthy representative of its female contributors. He who sees fit to denounce such men and such women, as hypocrites and Pharisees should certainly be one "that hath clean hands, and a pure heart."

The great majority of the contributors to the American Board are Congregationalists or members of one of the great divisions of the Presbyterian Church; and in neither case have these bodies left their sentiments regarding slavery to be a matter of doubt. At the largest meeting of Congregationalist ministers ever held in America, (1852) including delegates from all the northern and western States, the following resolution expressing the general feeling of the denomination was unanimously adopted:—

"Resolved, that, in the opinion of this convention, it is the tendency of the Gospel, wherever it is preached in its purity, to correct all social evils, and to destroy sin in all its forms; and that it is the duty of Missionary Societies to grant aid to Churches in Slave-holding States in the support of such ministers only as shall so preach the Gospel, and inculcate the principles and application of Gospel discipline, that, with the blessing of God, it shall have its full effect in awakening and enlightening the moral sense in regard to slavery, and in bringing to pass the speedy abolition of that stupendous wrong; and that wherever a minister is not permitted so to preach, he should, in accordance with the directions of Christ, "depart out of that city."

And this is but a specimen of the resolutions adopted at different times by hundreds of the Associations, Consociations, and Conventions of those connected with this denomination. All the branches of the great Presbyterian denomination, have at different times expressed their abhorrence of slavery in the most emphatic manner. The following, which

*And not *merely* supporters. The father and the husband are both Corporate members of the American Board,—the brothers are honorary members.

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Government of Maharashtra
on 28 February, 2020

was unanimously adopted by the General Assembly of the Presbyterian Church in the United States in 1818, expresses the sentiments generally entertained by the Presbyterians in the Free States ;—

"We consider the voluntary enslaving of one part of the human race by another as a gross violation of the most precious and sacred rights of human nature; as utterly inconsistent with the love of God, which requires us to love our neighbor as ourselves; and as totally irreconcilable with the spirit and principles of the gospel of Christ, which enjoin that "all things whatsoever ye would that men should do to you, do ye even so to them." * * * * It is manifestly the duty of all Christians who enjoy the light of the present day, when the inconsistency of slavery both with the dictates of humanity and religion has been demonstrated, and is generally seen and acknowledged, to use honest, earnest, unwearied endeavours to correct the errors of former times, and as speedily as possible to efface this blot on our holy religion, and to obtain the complete abolition of slavery throughout Christendom and throughout the world.

At the time these sentiments were uttered, this was decidedly the most prominent and influential denomination in the land. Since then, it has been divided into two bodies, one of which, unhappily, owing to Southern influence, has somewhat receded from the high ground taken by the united Church, though the sentiments of its Northern members doubtless remains unchanged. The other great Presbyterian body, whose foreign missionary operations are conducted through the American Board, has repeatedly re-affirmed the above. Mrs Stowe designates this Church, "a decidedly anti-slavery body," the correctness of which is sufficiently obvious from the proceedings of the General Assembly of 1846. The following is a part of the deliverance of the Assembly on the subject of slavery :—

1. "The system of slavery as it exists in the United States, viewed either in the laws of the several States which sanction it, or in its actual operation and results in Society, is intrinsically unrighteous and oppressive; and is opposed to the prescriptions of the law of God, to the spirit and precepts of the Gospel, and to the best interests of humanity.

2. "The testimony of the General Assembly from A. D. 1787 to A. D. 1818 inclusive, has condemned it; and it remains still the recorded testimony of the Prebyterian Church of the United State against it, from which we do not recede.

3. "We cannot, therefore, withold the expression of our deep regret that slavery should be continued by any of the members of our Churches; and we do earnestly exhort both them and the Churches among whom it exists to use all the means in their power to put it away from them. Its perpetuation among them cannot fail to be regarded by multitudes, influenced by their example, as sanctioning the system portrayed in it, and maintained by the statutes of the several slave holding States wherein they dwell. Nor can any mere mitigation of its severity, prompted by the humanity and Christian feeling of any who continue to hold their fellow men in bondage be regarded either as a testimony against the system, or as in the least degree changing its essential character."

Speaking of the American Home Missionary Society, which is sustained by the same Churches and individuals as the American Board of Foreign Missions, Mrs. Stowe says that it "has uniformly taken decided ground upon this subject in their instructions to Missionaries sent into slave States," and adds :—

"These instructions are ably set forth in their report of March 1853. When application was made to them in 1850, from a slave State, for Missionaries who would let slavery alone, they replied to them, in the most decided language, that it could not be done ; that, on the contrary, they must understand that one grand object in sending Missionaries to slave states is, as far as possible, to redeem society from all forms of sin ; and that, if utter silence respecting slavery is to be maintained, one of the greatest inducements to send or retain missionaries in the slave states is taken away.

"The Society furthermore instructed its missionaries, if they could not be heard on this subject in one city or village, to go to another ; and they express their conviction that their missionaries have made progress in awakening the consciences of the people. They say that they do not suffer the subject to sleep ; that they do not let it alone because it is a delicate subject, but they discharge their consciences, whether their message be well received, or whether, as in some instances, it subjects them to opposition, opprobrium and personal danger ; and that when their endeavours to do this have not been tolerated, they have, in repeated cases, at great sacrifice, resigned their position, and departed to other fields."

But the American Board has not left its views of slavery to be *inferred* from any action of the ecclesiastical bodies of which it is the acknowledged organ. It has repeatedly and emphatically expressed its conviction of "the wickedness of the system," and declared that "there can be, morally and scripturally, no right of property in man," &c. &c. At the Annual Meeting in 1845, in the presence of an immense assembly, nearly one thousand of whom were ministers of the Gospel, it adopted, without a single dissenting voice, a report* on the subject of slavery which declares :—

"The unrighteousness of the principles on which the whole system is based, and the violation of the natural rights of man, the debasement, wickedness, and misery it involves, and which are in fact witnessed, to a greater or less extent, wherever it exists, must call forth the hearty condemnation of all possessed of Christian feeling and sense of right, and make its entire and speedy removal an object of earnest and prayerful desire to every true friend of God and man."

In their instructions to the Missionaries labouring among certain tribes of the American Indians, among whom slavery prevails, the Prudential Committee say :—

"Domestic Slavery is at war with the rights of man and opposed to the principles of the Gospel." And again,—"You should do what you can, as discreet Christian men and Missionaries of the Lord Jesus Christ, to give the Indians correct views on this subject, and to induce them to take measures as speedily as possible, to bring this system of wrong and oppression to an end." [And much more of a similar tenor.]

Speaking of the course pursued by the American Board† in reference to the subject of slavery, one of the leading American Quarterlies says :—

"That the general sentiment and moral sense of the supporters of the American Board approve and demand these instructions of its Committee cannot be doubted, except by those who either have not adequate opportunities of knowledge, or are *wilfully* blind. Look where you will for the expression of "the public mind" of their donors, in the States, Eastern, middle, or Western, in their social conversation, in their political action, in the journals they read political and religious, in the resolutions and addresses of their ecclesiastical bodies, churches, Associations, Consociations, Conferences, Conventions, Presbyteries, Synods, and General Assembly, and you find that expression, with no essential variation, to be decided opposition to slavery as an anti-christian and wicked system."

Such are the sentiments entertained, and such the course pursued by the American Board and its supporters in reference to the subject of slavery. They sorrow over the existence of slavery in the Southern States, they are filled with astonishment and shame at the position assumed by too many of the Southern Churches, they pity both the slaves and the slaveholders. But they have read the words of Christ, "*The Field is the World*," and they have listened to his last command, "Go ye into all the world and preach the Gospel to every creature ;" and, while supporting 30,000 Ministers of the Gospel in their own land, they are not likely to be deterred from sending at least a few hundred to heathen lands, by the fear of being denounced as "Pharisees,"‡ or being deridingly told "to take the beam out of their own eye, before they talk of the mote that is in their neighbour's."

In reference to the course of the American Board, it may be said further that it refuses to send forth slaveholders to its missions; it has no agents to the South ; the whole amount of the contributions received from the fifteen slave States was, last year, less than half of that contributed by the orthodox Congregational Churches of Boston,—less even than the amount received in heathen lands. And this small amount, doubtless, was not contributed by the justifiers of slavery, but by those individuals in the Southern States who, with the American Board, regard it as an anti-christian system of oppression and wrong. Happily there are men at the South,—call them "Pharisees" if you please,—who have made great efforts and sacrifices to free themselves and their country from the contamination of slavery, and who cheerfully contribute to the cause of foreign missions.

I have spoken chiefly of those Christians and Churches in the free States who act through the American Board of Commissioners for Foreign Missions. But that they are not alone in their views on the subject of slavery may be inferred from the following statement of Mrs. Stowe :—

"Almost every one of the leading denominations have, at some time, in their collective capacity, expressed a decided disapprobation of the system, and recommended that some thing should be done with a view to its abolition"

That there are apologists of slavery in the free States, as there are apologists for other monstrous evils, we will not deny. Neither do we deny that the northern churches have, in reference to slavery, as they have in reference to the heathen and the irreligious population at home come far short of their duty. But in catholicity, in liberality and self-denial, in a readiness to act towards others as they would that others should act towards them, in an earnest desire for the spread of the gospel and hearty devotedness to the cause of Christ, we do not believe that, with all their imperfections, they will suffer by comparison with the Churches of any country or of any age.

Of slavery as a political question, and the measure of responsibility attaching to the free States for its continuance in the South, we may perhaps speak on a future occasion.

Yours, &c., AN AMERICAN.

## DOMESTIC OCCURRENCES.

### Bombay.

BIRTH.—At Sholapore, on the 30th July, 1853, the wife of James G. Cookson, esq., 8th Madras L. C., of a son.

DEATHS.—At Ahmedabad, on the 25th July, 1853, Adeline Georgianna Caroline Summers, daughter of mr and mrs G A. Summers, aged 11 months and 27 days. At Nusseerabad, on the 1st August, Arthur Knightley, 3rd son and youngest and beloved child of captain and mrs Dunsterville, 19th regiment native infantry, aged 1 year and 17 days.

## SHIPPING INTELLIGENCE.

### Bombay.

ARRIVALS.—August 6th, Ship Schah Jehan, William Johns, from Batavia 3rd July. Ship Futta Mombaruck, C. Day, from Mauritius 17th July. 7th, Barque Sunda, C. Perchard, from Liverpool 18th April. H. C. steam frigate Auckland, McDonald, commander, from Kurrachee 5th August, left in harbour the H. C. steam frigate Queen. 8th, ship Montzagle, James Lorby, from Melbourne 1st June. 8th, H. C. str. Queen, J. W. Young, commander, from Kurrachee. 6th August, at 10 A. M.

DEPARTURE.—August 6th, Ship John Hamilton, P. Sillars, to Liverpool.

WE have to announce the arrivals and departures of the following Passengers :—

Per Schah Jehan, from Batavia :—Mrs Johns, 3 Convicts and 10 Pilgrims.

Per Futta Mombaruck, from Mauritius :—9 natives.

Per steamer Auckland, from Kurrachee :—Mr Horton, 2nd master I. N.

Per Queen, from Kurrachee :—Lieut. G. Leeds I. N.; lieut. R. Pitman, artillery ; lieut. E. C. Goble, 14th regiment N. I.; lieut. H. R. Battanshaw, 47th regt. B. N. I.; J. Birdwood, esq.; mr Bramnont; 1 petty officer of the Indus Flotilla; 1 Eur. public follower; 1 native public follower; 2 native private followers; and 4 natives.

* The Rev. Prof. Stowe, D. D., was one of the committee which drafted this report.

† "I admire exceedingly the deliverance of the Board of Missions [in reference to Slavery] and the report of the American General Assembly, both done, I do think with admirable tact and wisdom. They have greatly elevated my estimate both of the wisdom and force of principle which pervade the ecclesiastical mind and philanthropic public of America." Such was the opinion of Dr. Chalmers. See his Memoirs, vol. iv. page 451.

‡ See *Telegraph and Courier* of July 14.

# The Bombay Guardian

FRIDAY, AUGUST 12, 1853.


*On* WEDNESDAY *evening the usual service and lecture at* TRINITY CHAPEL *at half past 6 o'clock.*

*On* THURSDAY *evening, at the* AMERICAN MISSION CHAPEL, *at 7 o'clock*

*On the* FIRST MONDAY *of every month, the* UNITED MONTHLY CONCERT OF PRAYER FOR MISSIONS *is held in the* FREE CHURCH *at 7 o'clock in the evening: the* CHURCH MISSIONARY SOCIETY'S *Missionary Prayer Meeting at the* BOYS SCHOOL-ROOM *attached to* TRINITY CHAPEL, *at 7 o'clock p. m.: and the* FREE CHURCH OF SCOTLAND'S *Missionary Prayer Meeting Ambrolie, at 7 o'clock a. m.*

WE beg to acknowledge the receipt of the following sums, on behalf of the "London City Mission." Rs.

Revd. G. L. Fenton..... 5
Collected by Dr. Wiehe, (Sattara.).... 79

THE POLITICAL STATE OF EUROPE is at the present moment exceedingly critical, and we know not what may be the news brought by the next mail. The most untoward circumstance of all is that the English ministry were undecided in their plan of action, one portion of the cabinet urging that the gauntlet of war which Russia had thrown down by crossing the Pruth, should immediately be taken up, and her fleet in the Black Sea attacked, and the other urging delay and negociation. At the head of the latter party was the Premier Lord Aberdeen. If the other party prevail he with some of his friends will probably seceed from the ministry, which has given rise to a report that such a crisis had already taken place. Great as are the hazards of war it is urged that those of peace are still greater, and that if Turkey is allowed to fall into the embrace of Russia the trade of England to those regions, which has increased during the last ten years no less than 250 per cent., will be annihilated. This is the point that lies at the bottom of the quarrel. It is not Turkey and Russia, but Russia and England. The English merchants are underselling the Russians in Upper Asia, and the Emperor under the pretext of religious zeal wants to strike a blow at the trade of England, and monopolize the field for his own merchants and manufactures. On any other hypothesis his conduct is inexplicable, on this he views the destruction of the English influence at Constantinople as necessary for the material prosperity of his subjects. This is too sore a matter, however, for the press at home to discant upon, and therefore it is kept very much in the background.

The Christian has at least one consolation among the wars and rumours of war, that agitate the world, that all these things are arranged by an infallible wisdom, which amid the vain schemes and selfish plots of men, is working out a scheme of optimism, which will tend to advance the glory of God and the best interests of all who put their trust in him.—It is not unlikely that amid the present commotions a movement of Jews towards Palestine may take place, and preparation be made for the fulfilment of the prophecies regarding the nations which sprung from Abraham, which yet await their fulfilment.

LIBERALITY OF SOME OF THE EDUCATED YOUTH.—"We learn from the *Telegraph* that Padri Wilson will give a lecture on the divine scriptures of the Christian religion at the Mission house, Ambrolie, at 7 o'clock this evening. On this occasion he will compare Brahmanism, Buddhism, Zoroastrianism, and Muhammadanism, with his own religion; what are the poor idle padris to do. They are doing this and that, like busy bodies, to show to their countrymen that they are carrying on the work for which they are come. But they will not succeed. Hundreds of years have they now been here, labouring in vain. They try by bribery, and several other means, to draw the ignorant natives into their religion; but we do not see that, up to this day, they have reaped the expected fruit of their labours. It now becomes them to leave Hindustan, and go into the country of some barbarians to spread their religion there. We have much to say on this subject, but shall reserve ourselves for some fit opportunity."—*Jama Jamshed*, 3d Aug. 1853.

The Editor of the *Jama Jamshed* has got what is called a "Liberal Education." But we may judge, from the above specimen, how much, or how little, of liberality of sentiment it has inspired. He is happy to converse, and to be classed, with Missionaries as gentlemen; and yet such is his account of his friends. They are "poor idlers and busy-bodies:" they are hypocrites, making a "show," while there is no substance: they are traitors, "trying to draw, by bribery, and several other means, the ignorant natives into their religion;" and finally they are fools, working in vain, while the vanity of their work has been shewn by "hundreds of years'" experience.

We do not refute these assertions. To state them is to refute them. We only adduce them as a specimen of mind existing in many of the young literati of Bombay. These young persons are either grossly ignorant, or wretchedly destitute of integrity. Under the cloak of a tongue foreign to *Englishmen*, representations are given, which could not appear in English, and could not bear the inspection of the English eye. The Editor of the *Jama Jamshed* has "much to say on the subject" of Christianity. And among other things, he has to tell us how it is fitted for "barbarians," and not for polished and learned men like himself. We advise him to let the English "barbarians" know these things through the medium of their own barbarous tongue; else they are likely to remain for ever ignorant of their degraded position as believers in Christ.

After writing the above, we found that the *Jama Jamshed* had been taken up by a Parsee contemporary. We add the remarks made upon him, as they show the judgment formed of his contemptuous and slanderous notice of Missionaries by one of his own nation and religion. "Our brother of the *Jama Jamshed* while giving a notice of these lectures, charges all the Missionaries with being impostors, deceivers, and teachers of false doctrines, and says that, since these Missionaries have nothing to do, they by improper ways try to falsify the the religions of others. It would be better for them, says he, to go among some barbarians to carry on their system of deceptions. But we ask our brother contemporary, if the Missionaries were to leave the country, who will be able to preside at a meeting for the examination of our Pehlvi scholars, and orientalists? When the Editor of the *Jama* has any purpose to serve he runs after the Missionaries; and, when that is done, he recommends their expulsion from the country. What can be more foolish and ungrateful than this? The very devils in hell will lament over thy decitfulness and ingratitude. To examine the Parsi Dasturs, and to remove the misunderstanding among them, the Editor of the *Jama Jamshed* with great zeal and pleasure offered the chair to a Missionary, according to previous arrangement, and the report made by that chairman has been accepted and published by him with joy. As long as he had some work to get out of these Missionaries, he went after them, and became their obedient servant, but now that his end is served, he proposes that they should leave the country! What shall we say of a man who does the like of this? Now we ask the Editor of the *Jama* what confidence can be placed in the report got up by one of those whom he calls impostors, deceivers, and teachers of false doctrine? We shall say nothing more on this subject till he answers our question."—*Chabuk*, 4th August, 1853.

APPOINTMENT OF MISSIONARIES.—The following extract from the Report of the Foreign Missionary Committee of the Church of Scotland will be interesting to our readers.

"But if we despaired not of means, yet where were the men? Herein lay the aggravation of our complaint,—a complaint which money might so far obviate, but could not remove. Various portions of the Church were applied to in vain. Individuals also were spoken to, on more than one occasion, and hopes began to revive; but climate, or constitution, or friends or fears, stood in the way. Even then, however, though Bombay was without a single missionary, and the Board at Calcutta had given intimation, that, without additional aid, the mission could not be maintained for another year, we were unwilling to draw on foreign assistance. Germany and America were spoken of as not unbefitting auxiliaries, whose services might be called in; but these we reserved as a forlorn hope. We shrunk from the conclusion, that there were none of our own fold, the students of our own colleges, or the ministers of our own Church, ready to answer the cry, so long and loudly repeated, 'Come over and help us;' and now we have the satisfaction of announcing, that, under the interposition of a kind Providence, we have not waited in vain. It is with heartfelt gratitude we have to announce, that, within the last two months, three students of the University of Edinburgh offered themselves to the Committee. Their names are, Mr. Robert Wallace, Mr. William Ferguson, and Mr. William White. The first of these has completed his theological course, and is now before the Presbytery of Dunblane on trials for license. The other two have finished their third regular session in the Divinity Hall, and have delivered all the discourses prescribed in the theological curriculum. Of these young men the Committee can speak in terms of the highest approbation. Their unprompted offer of service bespeaks the devotedness of their Christian zeal; and in closing with that offer, after all prudent inquiry and prayerful consideration, the Committee have the satisfaction of thinking, that they are not overlooking, and far less depreciating, the high standard of qualification never to be lost sight of in a right estimate of the missionary work, especially in India. They are young men of superior talents, of undoubted acquirements, who, without any presumption, might have aspired, like others, to the office of the ministry at home. But all this they have foregone; and now we doubt not that the General Assembly will have not less pleasure in confirming the appointments, than we have had in making them; and that, feeling this to be an important crisis in the history of the mission, everything will be done which a generous sympathy can devise, to bring it to a happy consummation. It is proposed that Mr. Wallace and Mr. Ferguson should be appointed to Bombay, and Mr. White to Calcutta."

A CURIOUS fact is mentioned by the *London Record*, which in the present aspect of affairs in Turkey, is well worth attending to. It is stated that Russia has been trying to excite the religious enthusiasm of the Christian population of Eastern Europe and Western Asia, by the circulation of a fanatical production known as the prophecies of AGATH ANGELOS (a striking name, meaning *the good angel*, or *messenger*) and believed to have been written in 1275. The book predicts most clearly the fall of the Byzantine empire in 1453, and its restoration after the lapse of 400 years. Of this prophecy thousands of copies have been printed at Athens, Smyrna, and other places, and distributed (chiefly by Russian agency, it is said) in Constantinople and the provinces of Turkey generally.

The fact of the circulation of the book is, we believe, fully ascertained. Whether Russian influence is the cause, is more doubtful. Very possibly, however, the Russians are as firm believers as any in the genuineness of the prophecy, and regard its dissemination as a religious duty. We have long understood that supposed prophecies largely circulate among the Turks declaring that their expulsion from Europe draws on apace. Such beliefs often

work their own accomplishment. The arm of the Moslem warrior will be paralysed in contending against destiny, and Agath Angelos may yet prove a powerful instrument of hastening a great, and by many much dreaded, but surely inevitable, catastrophe.

Christendom wept when Constantinople fell into the power of the Turks. Almost the sole reason that would make us hesitate in seeking their expulsion from Europe now, is the fact that perfect freedom of conscience is accorded to all Christians in the Turkish dominions. Would Russia grant as much? Her policy has been to aggrandize the Greek, or so called Orthodox, Church, at the expense of all others. The Protestant communities in Finland and elsewhere groan under severe restrictions—Protestant Missions in the East, Russia frowns on, and when she can, suppresses. Altogether, this Eastern question is as difficult as it is important. Our trust is in Divine Providence, for "vain is the help of man." Apparently Turkey must fall, while no political skill can detect the means of restoring "the balance of power." The triumph of Russia is the triumph of despotism, superstition, and intolerance.

The Oriental Christians are by no means favourable as a body to the advance of the northern giant. Not even the Greek Christians are so in the Turkish empire, and the following intimation may shew the temper of the Armenians. They too are Christians, whom Russia would fain proselytise to the "Orthodox" faith.

"ARMENIA AND TURKEY.—Leo, 'Prince of Armenia,' has published in the London papers the translation of a proclamation of his own, which has been distributed among the Armenians in Turkey, calling on them to defend to the last drop of their blood 'the Sultan against the tyrant of the North;' also to defend 'our creed in its pure form.' 'Pull down your houses,' he writes, 'to make barricades; and if you have no other arms, break your furniture and defend yourselves with it.' He hopes the Sultan will sanction his demand, and permit him the highest happiness of fighting among them."—*London Record*, 27th June."

We confess we know little about "Leo, Prince of Armenia;" but the document referred to is probably a correct exponent of Armenian sentiments.

We publish in another column the Firman guaranteeing the religious rights of Christians within the Turkish dominions. It is sufficiently explicit and comprehensive; yet Russia has rejected it. In a strain which we shall not venture to characterize, she "calls God to her aid, leaves it to Him to decide the quarrel, and with full confidence in the right hand of the Almighty will move forward in defence of the orthodox faith."

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DIFFICULTIES OF INFIDELITY.—We asserted in a previous article that Infidelity had no theory by which it could account for the existence of a character such as is ascribed to Jesus Christ in the pages of the Gospel; and in support of our assertion commenced the delineation of that character: we proceed now to consider some further elements of the same.

Remarkable in Christ was the universality of his aims. No being that we know of, before or since, everstood forth in this world with an avowed purpose so magnificent in its scope as that which Christ hesitated not to utter again and again, in the presence of friends and enemies. The Jews expected great things from their Messiah. He was to break the yoke imposed by Rome, and give them political emancipation; he was to carry the frontiers of Judea far beyond the boundary lines that had been drawn in the palmy days of Solomon; he was to give them a court of incomparable splendor, and a sceptre of irresistible majesty; he would cause them to break forth on the right hand and on the left, on the North and the South; would cast down before them all other earthly empires, and give them a legislative and executive supremacy over all nations. Could any conception be grander than this? Could any scheme be devised, contemplating vaster results than these? Yes. A despised Galilean, a friend of publicans and sinners, a companion of fishermen, one that often had not where to lay his head, one that shrank from earthly honors and distinctions, that sought not to be ministered unto, and was content to sit for hours at a well-side laboring for the good of a sinful water-carrier, such a one declared himself to be the Light of the World, in a sense unapproachably more elevated and sublime than ever dawned upon the minds of other conquerors. He came to conquer not the national liberties, but the moral darkness of mankind; and to fit every man for liberty and for felicity, by destroying his personal bondage to sin, and re-uniting him to the fountain of all good. We beg to insist upon the very remarkable tenor of Christ's assumptions. In the great day of the feast of Tabernacles, in the presence of a multitude composed of the representatives of many nations and tongues, he stood and cried: "If any man thirst, let him come unto me and drink." He knew something of the power of human aspirations, of the universality of human woe, of the immensity of resources required to remedy the ills, banish the sorrows, and slake the mighty thirst of the earth's population; no one ever know more; yet he bade that multitude understand for themselves, and proclaim among all nations, that there dwelt in him a capacity to bless as universal and as ample as the misery of man. Hear him again: "God sent his Son into the world, that the world through him might be saved."—"I am the Way, the Truth and the Life."—"The bread of God is he which cometh down from heaven, and giveth life unto the world: I am the bread of life."—"He that cometh to me shall never hunger; he that believeth on me shall never thirst."—"Ye shall sit upon twelve thrones judging the twelve tribes of Israel."—"[illegible] of the kingdom shall be preached in [illegible] for a witness."—"Then shall all the [illegible] of the earth mourn."—"Thou hast given thy Son power over all flesh."—"All things are delivered to me of my F[illegible]."

We do not deny to men, even to ordinary men, a power of conception and an egotism sufficient to enable them to cherish and assert the wildest pretensions. But when were such pretensions found in connection with humility, modesty, self-denial, with sobriety, sanctity, and wisdom? Especially, when were they found in connection with a rigid abnegation of those physical arts and means on which men rely for the extension of authority? Again, the vast pretensions of Christ differ utterly in their character from the vast pretensions of others. And there is one, altogether singular point of difference which we feel ourselves constrained to dwell upon.

The dominion which Christ aimed at, was a dominion that could only be reached by submission to an ignominious death. He repeatedly sought to impress upon his hearers, that the life he then lived was hastening through sorrows and insults and injuries to an early and a shameful close. He spoke ever and anon of bonds, spittings, scourgings and a crucifixion; and showed them his miraculous powers, his divine wisdom, his heavenly innocence, descending with all the hopes that had been built upon them, in contumely and amid the exultations of his enemies, into the tomb. In view of such means chosen for the accomplishment of such a plan, history may well exclaim, 'I have no parallel to this.'—"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."—"And I, if I be lifted up, will draw all men unto me."—"If any man will follow me, let him take up his cross, and come after me."

While speaking of Christ's humility, we had occasion to touch upon his friendliness to sinners. They could not demand, they could not conceive, of a more friendly and encouraging reception than they met with from him. This was made by some a ground of reproach. 'He is at home among sinners; he must be one of them.' This lead us to remark upon the purity both of his life and of his doctrines. He had a world of sympathy for sinners; but he had no sympathy with sin. As for himself, after having promulgated a standard immeasurably more lofty than any that men had previously recognised, he said to all, 'which of you convinceth me of sin?' His enemies being judges, there was no fault in him. He did not, it is true, observe their traditions; he kept God's sabbath, and not their's; he did not share their prejudices against the Samaritans; for these things they hated him; but they found it impossible to show him guilty of any infraction of the law of God, any departure from his own standard. His precepts were of dazzling and consuming purity, and were the measure of his own holiness. We concede that the fact that a man preaches a pure doctrine is not a guarantee that he leads a holy life. But there never was a man beside Christ whose all depended upon his *perfect* observance of whatsoever he taught. He came in the character of a lamb, without blemish and without spot, to take away the sin of the world; and the slightest stain would have made it impossible for him to sustain the character of an atoning saviour. In the sermon on the mount and similar discourses, he gave the world every possible facility for overthrowing his own pretensions, had there been the least flaw in his conduct.

Consider with what unmitigated sternness he denounced the sins, especially the hypocrisy of the scribes and Pharisees. His soul was moved with the most vehement indignation toward those who laid heavy burdens upon the people, which they would not themselves move with one of their fingers; who preached one thing and practised another. Who can for a moment entertain the idea that Christ himself a hypocrite, inculcating a standard did not himself respect? No thoughtful can do it. He evidently had the deep persuasion that the whole fabric of his life would crumble to its base, if in any particular he should deviate from the path of God's will.

Perhaps there are among our readers some who have never deeply considered how much is involved in the admission that Christ was not a hypocrite. He was either the greatest and guiltiest of hypocrites, or he was God manifest in the flesh. Convict him of hypocrisy and you have shown his guilt to be as much in excess of that of Mohammed, as the character assumed by him was greater than that assumed by the false Arabian prophet. For he assumed to be the Sender of the prophets, the Lord of all. "He that hath seen me, hath seen the father." And it is amazing how a Rousseau can allow the incomparable excellence of Christ's character, and not perceive that he thus hopelessly condemns himself for rejecting that Christianity which is proved divine by the integrity of Christ. For Christianity is nothing but the rays that emanate from God in Christ.

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## TRANSLATIONS.

### THE PASSIVE VOICE.

In the last No. of the *Dnanodaya*, August 1st, 1853, there are two very good letters written by natives, in which, if they were translated into English, the Passive voice would require to be frequently used; but in no one instance have we the Passive with the Verb जाणे "to go." They occupy more than five and a half pages from 247 to 252, and the

Present Passive is usually formed with the Past Participle, and आहे, and the Past with the same Participle and होतें, thus in the second line we have ठरलें होतें "it was decided," and in the first line of the second column we have चार ओळी लिहून आणिल्या आहेंत which must be rendered, "these few lines have been composed," as there is no agent mentioned in the sentence. About the middle of the same column these is a quotation from the Hurivijaya of Sridhar in which we have तेंतें एथें पत्रीं लिहिलें, "that very same is here written down on paper," with the Substantive Verb understood. It is needless, however to spend any more time in proving what is so evident. The wonder only is that any one should ever have thought of सांगितलें गेलें, or कहा गया, which seems to stand on no higher ground, for "it it said," or "has been said," though both have been used in Translations of the Scriptures, especially in the fifth chapter of the Gospel by St. Mathew in those places where in English we have "it was said," and the German "gesagt ist" "it is said," or "has been said." This form has, though not yet uniformly in the Translation, long been discontinued in the Marathi version of the chapter in question, and the correct one before mentioned substituted, an equivalent to which has always been used, we believe in the Gujarathi.

3.—Another very common way of expressing the Passive in Marathi is by using a suitable Substantive or Adjective Noun, with the Verbs होणे "to become" पावणें, "to obtain," मिळणें "to find" or वाटणे "to seem." In the Children's Friend we have many examples in illustration of this principle. Thus page 17 four lines from the bottom, we have वैद्यास बहुत विस्मय झाला "the physician was very much astonished;" and in the sixth line of the next page वैद्य फार समाधान पावला "the physician was highly gratified;" and in the seventh line below कुटुंब दरिद्रांतून मुक्त झालें "the family was saved from poverty;" page 189 line 7, आह्मी मोठे उपकारी "we are much obliged to you." The phrases are all perfectly idiomatical, and the rather high word मुक्त is objected to, then the pure Marathi मोकलें can be substituted. The value of this method of forming a Passive is the greater that, the method referred to above with the Past Participle and the Verb आहे, is inapplicable to the Future Tense, the Substantive Verb being defective in Marathi, and having no Future, as in strictness it ought not to have. An example of this mode of forming a Future Passive we have page 1 line 6, where तुला फार हर्ष होइल means, "you will be highly delighted." The Participle is formed on the same Principle, at page 204 line 6 आनंदांत निमग्न होऊन "being transported with joy." It would be hard to point out an instance of a Passive in English which might not be rendered in the form proposed, though in some cases rather high words might be required.

We have purposely omitted included प्राप्त होणें among the forms used on this head, as it is confined chiefly to Brahmans, and the meaning can always be expressed without it by होणे or पावणे Thus for आनंद प्राप्त झाला, we can equally well use आनंद झाला, as in page 204 line 8; and for समाधान प्राप्त झाला we can say as noticed above समाधान पावला; only in the former case the recipient is in the Dative and in the latter in the Nominative case.

This is a very common way of forming a Passive in Persian also, as for example آرام گرفتن "to be pacified," and is of frequent use in all the languages of Northern India.

4.—Another way of expressing the English Passive is by the use of an Intransitive Verb of the same general meaning as the Passive. In English we can say "he was killed in battle," or "he fell in battle." The Intransitive Verb, according to the idiom of the language, in this connection expresses all that is indicated by the Passive. In Marathi then तो लढाईंत पडला, corresponding to the latter of the above expressions, virtually means "he was killed in battle," the same as the English phrase: again where in English we would say "it will never be known" the Marathas say कोणाच्या समजण्यांत येणार नाहीं, literally "it will never come to any one's knowledge." See page 31 line 3rd from bottom. This is an important rule also for the formation of the Passive, and often enables us to express our ideas simply and idiomatically.

4.—It will still sometimes happen that instead of a Passive form, it will make the sentence simpler to use what is generally called an Active form, that in which the verb agrees with the object; though some grammarians maintain this to be really a Passive. In this case the word, कोणि or लोकानें or some such word, must be supplied. Thus in the conclusion of the Preface to the Children's Friend the author, in reference to the Marathi language in his day, says, व्याकर्ण, कोश कोणी केलें नाहीं. "No Grammar or Dictionary of it has been composed," as we in English would say but literally "no one has composed a Grammar or Dictionary of it." If such a form be allowable when the agent cannot be ascertained from the context, much more is it so, when the agent is mentioned; thus; "It has been said by the ancients," should be rendered as if it were "the ancients have said;" and in the new Gujarathi version in Matt. VI. this plan has been adopted for the translation of the Passives before referred to.

It might be expected perhaps that we should say something before concluding [illegible] old Passive, which seems in Gujarathi not so [illegible]olete, but that it may be used in [illegible]ation of the Scriptures, and is formed [illegible] introduction of आ, after the root; [illegible]e in the Marathi it requires जे, corresponding to the Sanscrit य, and is now known only to Brahmans, except in a very few exceptional words, as किजे "it is to be done," दिजे it is to be given, and पाहिजे "it is to be seen to," i. e. "it is necessary." This part of our subject is, we believe, well enough understood, and we have already trespassed sufficiently on the patience of our readers, so that we need only mention it in passing.

There are few of the points that come under the notice of a translator more important than that the translation of Passive verbs on which we have been remarking. Nothing must have more forcibly struck the native readers of some of our older Indian versions, as most flagrantly violating the idiom of their language, than the form with the verb "to go" on which we have animadverted. It may be sometimes difficult to find a good substitute, but the duty of a Translator is to learn thoroughly the native language into which he begins to translate, and avoid incurring the risk of disgusting the learned, affording a theme of ridicule to the superficial, and of causing sincere enquirers unnecessary difficulties in their attempts to understand the Sacred Oracles. The responsibilities of a translator are great, and it is not by a word for word version like that of Arias Montanus that he will discharge them, but by such an entering into the spirit of his original, and such an appreciation of the idioms of the language into which he translates, as will enable his readers to derive from the translation the same ideas that a scholar does from the original text.

## WEEKLY EPITOME OF NEWS.

FRIDAY,—AUGUST 5.

—— The following is from the *Benares Recorder*. — Would the Sultan be less powerful in Europe, if he were only an Asiatic sovereign? We doubt it; or, rather, we are sure that he would be much freer much more rich and powerful, if he possessed only Asia Minor, than he is now with both, prevented, as he is, from enjoying the one in peace, or developing the capabilities, of the other. An 'Encumbered Estates Bill' would be of more benefit to the Sultan than to any Irish landlord. No hostility, certainly, could affect the commerce and internal improvement of Turkey more injuriously than the present equivocal friendship of Russia. To take an instance, there is not a single national port on the Turkish coast of the Black Sea, excepting Batoum. Yet Russia will not allow Batoum to be constituted a harbour. Consequently, the great and increasing commerce with that rich country has to be imperilled in the open roads of Samsun or Trebizond. Could it be effected, nothing would more conduce to the happiness of Turkey and the peace of the world, than that Greece and European Turkey should be consolidated into one independant Greek State, powerful enough to hold one side of the Dardanelles and Hellespont, while independent Asiatic Turkey held the other. Such a scheme, however, is, for the present, and perhaps, for ever, impracticable."

——The subjoined is from the same:—"On Tuesday night some 40 men were taken up by the *Naib* Cotwal of *Bheloopoora*, for parading the streets armed with clubs. A rumour had been circulated to the effect that a *chullowa* would be perambulated; and some hundreds of armed men assembled to oppose the passage of the procession. Whenever a pestilence prevails, this ceremony of *chullowa*, or as some term it, *tothowa*, is performed, with a view to remove the pestilence from its locality to another place. The ordinary mode is to place an idol, representing the God of the pestilence, in a liliputian palankeen, along with flowers and offerings of every kind, duly consecrated. This is conveyed with great ceremony into a neighbouring village or mohulla; and it is believed that the pestilence is thus removed. On grand occasions, however, a *Scape-goat*, is consecrated to take upon itself the sins of the people. A black he-goat, without any white spot, and free from blemish, is chosen; and, after being consecrated by Brahmins, is decked with flowers and allowed to go free. He is followed by an armed mob, with music playing, and is with all due ceremony escorted to a neighbouring village. It will be readily conceived, that equal anxiety prevails on one part to put a stop to the progress of the *Scape-goat*, as exists on the other part to allow it to go, heaven-directed; and most serious affrays take place on such occasions."

—— The latest accounts from Constantinople which we have seen, were to the 5th July. The steamer from Odessa had just arrived with the official news that the Russian troops, 55,000 in number, under Gen. Dalomberg, were to cross the Pruth on the 5th. So that, after all, it would appear that we have no intelligence yet of the actual invasion of the Principalities. There was talk two years ago of making an Electric Telegraph from Belgrade to Constantinople. Had this been done, the latter city would now enjoy the advantage, inappreciable at the present crisis, of being in immediate communication with London and Paris.

——The *Malta Times* says:—"In our last number we extracted from the *Impartial* an account of the arrest at Smyrna, by order of the Austrian Consul General, of M. Martin Kozta, a Hungarian, and companion of Kossuth in America, and his forcible detention on board the Austrian brig *Huszar*. We now take from the same paper of a later date, the following relation of the events that subsequently took place:—

'On the arrest of Kozta, Mr. E. S. Offley, Consul for the United States, remonstrated with the local authorities and the Austrian Consulate, on the plea that M. Kozta was an American subject. On the arrival of the American corvette *St. Lewis* Captain Ingraham, these steps were firmly renewed. The Austrian Consul refusing to deliver up M. Kozta, the affair was then referred to Constantinople, on the assurance that the brig would not leave port. However, on Wednesday, the 30th June, Capt. Ingraham, finding it was intended to tranship Kozta on board an Austrian steamer for Trieste, he took his position near the *Huszar* and receiving orders from Constantinople to defend the honor of his flag, even by force, he went on board the brig and distinctly explained his orders, giving four hours' time for the delivery of the prisoner. The Captain of the Austrian brig not being able to act without orders from the Consulate, having only charge of Kozta, with the Austrian schooner *Artemisia*, took measures of defence. This caused much anxiety to the bystanders on the marina. Mr. Offley, with

much prudence, prolonged the time till 4 p. m., in hopes of an amicable arrangement, which eventually took place, by the two Consuls agreeing to leave the prisoner in charge of the French Consul General.

M. Kozta was landed in the afternoon, and taken to the French Naval Hospital, where a room had been prepared for him. He was greeted by an immense crowd with the greatest enthusiasm, and in the evening the steamer *Bournabat*, brilliantly illuminated having on board the Philharmonic society, composed of young residents of Smyrna, went alongside the *St. Lewis* to serenade Capt. Ingraham."

—— The Colaba Press Company have found it necessary to enlarge their warks and introduce steam.

—— We see that the Santa Lucia, with Chinese Emigrants for Havannah, has put into the Mauritius. We hail the introduction of Chinese into Cuba, as an omen for good, with reference to the extinction of the slave trade, and perhaps to the removal of slavery in that island.

—— The *Telegraph and Courier* gives the following, from a passenger, who went up in the *Ajdaha*. It will be remembered that the *Ajdaha* took in new boilers just before leaving Bombay :—" We arrived here on the day expected. The *Ajdaha* has unshipped her rudder since she came in, so as to examine and repair the upper and lower brace : she will however be ready to take the Mail of the 8th August to Bombay. The Mail of the 24th July goes in the *John Bull*, an English Ship now here. The *Ajdaha* has something wrong about one of her boilers, on the way down she consumed a vast quantity of coal, and ran short about 120 miles before reaching port."

SATURDAY,—AUGUST 6.

—— A passenger in the *Acbar*, writing to the *Bombay Times* from Suez, says that they made the run of 1307 miles from Aden, in 156 hours (6½ days), which, he adds, is at the rate of a little over 9½ miles an hour. His calculation is faulty, however, the rate was under 8½ miles an hour.

MONDAY,—AUGUST 8.

—— The *Friend of India* says :—" The prisoners who have hitherto been detained at Ava have arrived at Prome, and the account which they give of their captivity, enables us to supply a break in the history of the war. It was known that a dynastic revolution had occurred in Ava, and that while the British forces were threatening the Empire from without, the capital was distracted by all the horrors of civil warfare. It has, however, been generally understood, that the rebels took advantage of the general distress to overturn an unpopular dynasty, but according to the narrative of the prisoners, the immediate cause of the outbreak was of a more personal character. The present King, it is said, was distinguished from the first by his aversion to the war and his terror of British power. Twice had the order been issued by the late king for the murder of his unfortunate prisoners, and twice they were saved by the interposition of the Prince. Again, when Captain Tarlton made his first expedition to Prome, and carried away the guns collected by the Burmese, the Chiefs reported to Ava that they had lost their guns, but had driven away the steamers, captured one, and slain her Commander with 500 men. The Prince, though like the rest of the Court, he believed the story, is said to have replied ' These English are like rams, they only retreat to come on the harder. It is useless to contend with them.' The sentence is too oriental to have been invented, though it is difficult to conceive whence the prisoners derive their information. His obvious dread of English power appears to have made the present King unpopular at Court, and his enemies contrived to convince the reigning monarch that he was guilty of high treason, or some crime equally heinous in Ummerapoora. Fortunately for himself, he heard that an order had been issued for his arrest, and at the head of about 70 followers fled from the capital. His force quickly increased, the villagers joining him in thousands, and he returned to Ava at the head of 36,000 men. After a siege of 47 days the gates were opened by his friends in the interior of the city, the king was dethroned, and the successful rebel determined on immediate peace with the British power. This story, which we have received only at second hand, and for which therefore we do not intend to vouch, is sufficiently probable in itself."

—— There has been an enormous expansion of the Bengal opium trade. Its exports in 1852-53 were to the value of four crores and two lakhs, whereas in the preceding year they only reached the sum of three crores and thirteen lakhs. Four millions sterling of a deadly drug compulsorily introduced into a neighboring state in one year ; and in the same year gross imports of merchandize not reaching the value of five millions. This is perhaps what is called a healthy trade. There was a defi[illegible] in the imports of more than a million and thre[illegible]rters sterling, compared with the previous ye[illegible]

—— It is announced in the *Friend of* [illegible] that a benevolent individual will give Rs. [illegible] to the Church Missionary Society, provided they forthwith establish a Mission at Peshawur.

—— We have sometimes wondered that England should be content to remain so long ignorant of her own domains in Australia. We find now the following notice of a proposed exploration of that country :—" After having made themselves acquainted with the principal towns on the Australian continent, the feelings of its inhabitants and the information to be thus collected, the members of the expedition would rendezvous at Perth ; and would start from the town, making their way in the first place to the Gascoigne river. That stream they propose to trace to its source ; and thence they would pass across the interior, until, following the course of a Northern river to a point in the Cambridge gulf, they could thus make their way to the mouth of the Victoria river, on the Northern coast. Here a vessel would meet them with refreshments, and would afford the opportunity of communicating with the world. By this line the quarter of Australia which has hitherto remained unknown would be brought within the range of positive geography.

The course of the Victoria is doubtful and the probable conjecture is, that in tracing its source upwards it would be found to bend, behind the heights paralled with the Northern coast, to a far more distant interior range, watering a large and fertile tract of land. The expedition proposes to trace this river, and then to traverse the interior downwards towards the South, probably striking the Murray, and either passing it, or returning to society by its comparatively well known stream. This route again would connect the discoveries of Leichardt Michel Sturt, Grey, Roe, and others, with the Northern coast, and would supply the principal defect in the preliminary survey of the continent to the Lake Torrens parallel."

—— The Boston *Olive Branch*, on which females are employed as compositors, says :—" Our rooms are well carpeted, and the girls do not come in until nine or ten o'clock in the morning, retiring in good season, seldom making over seven or eight hours a day. Smart compositors can in that time earn from $6 to $8 a week. We have also one female clerk, out of three we employ. Added to this, one desk has been occupied by a female editor as our assistant, at a salary of $800 a year. She has spent even hours a day in the office for five days in the week. We generally have in our office an organ and a piano-forte, and we have music at the meal hours, when the ladies feel like playing."

—— The *Rangoon Chronicle* has recieved a letter from Prome which states " that great numbers of the poor inhabitants at Prome are to be seen huddled together in the most miserable huts, lying on the bare ground in a perfectly helpless state of exhaustion and emaciation from want of food. This is a very painful picture to contemplate, and is one which we think should stir up the benevolence of Government and of private individuals. A few ship loads of rice speedily thrown into this port, and a portion sent up in steamers to Yandoo, Henzadah, Prome, &c., would undoubtedly relieve an immense deal of suffering."

TUESDAY,—AUGUST 9.

—— It may be remembered that a Mr D. S. Brown sometime ago brought forward a plan for building steam-vessels that should travel 50 miles an hour. The *Home News* now says :—" Since then the details of the plan have been much modified, for which a specification of patent was filed on the 2nd April. Mr. Brown's suggestion is to balance the ship in the water in such manner that her bottom, which should be flat, should form one continuous inclined plane from end to end, and when in motion, the upper end, or head of the vessel, shall be on a level with the surface of the water, and the stern end slightly depressed and immersed. When in motion, such bottom will encounter an upward pressure, its amount depending upon the velocity and the angle of the plane ndependent of the upward pressure obtained by immersion, and which will be able to support the ship nearly on the surface."

—— In South Carolina there are 40,000 slaves church members. In the entire South, the Baptist and Methodist churches have 2,64,000 slave members.

William Lloyd Garrison the ultra abolitionist was present at an anti Bible Convention in Hartford, Conn, in June last, and introduced a series of resolutions of which the following is the first.

" *Resolved*, That the doctrine of the American Church and Priesthood, that the Bible is the Word of God ; that whatever it contains was given by Divine Inspiration ; and that it is the only rule of faith and practice ; is itself evidently absurd, exceedingly injurious both to the intellect and soul, and a stumbling block in the way of human redemption."

—— It would appear that in respect to the proportion of scholars to the community, the Sandwich Islands surpass all countries in the world. In 1852 there were 27,862 scholars taught in schools established by Government and Missionaries ; which is just about one-third of the entire population.

—— Californian passengers crossing the continent by the Nicaragua route, are now conveyed from ocean to ocean in 30 hours.

—— A party lately traveled over 456 miles of Railroad in the state of New York in 12½ hours.

—— Rev. H. W. Beecher, in the *Independent*, states that it is the intention of Mrs. Stowe to appropriate the entire proceed of Uncle Tom's Cabin, already very large and rapidly accumulating, to the establishment of an institution for the education of colored persons. What she receives in Europe is also to be consecrated to this.

—— A company of Chinese in San Francisco are about erecting a very spacious brick and stone edifice for the accommodation of emigrants constantly arriving from China. The leader of this company is an educated man. He has signified his willingness to give to the Rev. W. Speer, Missionary to the Chinese in Calfornia, 2000 dlrs. toward the erection of a chapel and school for the education and Christianization of his countrymen.

—— The *Lahore Chronicle* says :—" The account of the destruction of Sheeraz by a dreadful earthquake, received some time ago *via* Busheer and Bombay, has been confirmed at Peshawur by travellers from the west ; they assert that some 18,000 inhabitants were destroyed, and that some 30,000 more are houseless and penuiless wanderers on the face of the earth "

In San Francisco on the 15th of April last, there were 244 square-rigged vessels, belonging to 20 different nations. In the port of Bombay there are seldom 50. Yet 6 years ago, San Francisco was not.

—— Numerically there are two nations in Great Britain now, where there was but one in 1801. The population was then 10,917,433 ; in 1851 it was 21,121,967.

—— The H. S. Steam Frigate *Moozuffer* has been lost on a quicksand in the River Irrawaddy. But one person was drowned, Lieut. Mason, R. N. The *Moozuffer* after laying on the sand eight days, broke up and went down. The *Bombay Times* says :—" It is a sad loss to Government, as the vessel could not have been worth less than £120,000, including her building, the construction of her engines &c, guns, ammunition, stores, &c. What will the magnates of Leadenhall street say to the business ? It must tend, amongst other matters, to deprive them of the packet service, for we cannot imagine how it is to be carried on much longer in the present state of affairs, and would strongly suggest that it should be given up at once with a good grace. Report says the *Acbar* is *rotten* and must go into dock immediately ; the *Queen* is not overstrong, the *Ajdaha* almost disabled, the *Sesostris* done up and will leave her old bones in the Irrawaddy, the *Berenice* a slow coach and of no use except to carry provisions or stores from one place to another, the *Feroze* wanting new boilers already, the *Semiramis* not all right, the sleepers of the engines not properly fastened and other repairs required ; so that we actually are left with only one sound vessel to be depended on (the old *Victoria*) which craft has been running ever since 1839, and been only once extensively repaired during the whole of that time Some of these fine days we shall have an awful smash, and it is right that the community should know how rotten is the state of Denmark—that they are leaning on a broken reed ;—and yet in the face of all this, Sir Charles Trevelyan tells the world that no change is necessary in the Indian Navy !"

—— Four native converts were baptized at Poona, July 31, by the Rev. G. L. Fenton, Superintendent of the Tamil Mission at that station.

—— The Sindian states that a boy 12 years of age, son of Lieut. Sears, had died of Hydrophobia at Calcutta, forty days after having been bitten.

—— The *Auckland* and *Queen* have come in from Kurrachee.

—— The *Bombay Gazette* takes the following from a Mauritius paper :—" The Rev. Mr. Ellis and Mr. Cameron arrived by the Steamer *Indiana* with the intention of proceeding to Madagascar to attempt to disseminate Christianity there. It appears that the belief in England was, that the ports of Madagascar were opened, and that there was free access to this vast field for their missionary labors. The contrary is the case.

The ports are closed, and for some months no news has been received direct from the East Coast. A vessel had arrived at Borbon, from Tamatave the 22nd June, after having been compelled by the Hova Government to take provisions to Fort Dauphin in return for the assistance rendered to the vessel in distress.

A small vessel has been engaged to proceed to Tamatave with a letter to the Queen from the Commercial body, soliciting the opening of the ports. Mr. Cameron and Rev. Ellis go there by that opportunity."

WEDNESDAY,—AUGUST 10.

—— The Natives in Calcu[illegible] monstration against the new In[illegible] persons were present. They [illegible]

on 28 February, 2020

was unsatisfactory; and noticed "more especially among other defects the absence of any provision for the extension of public works, the admission of even a single native into the Legislative Council, and the virtual exclusion of the educated natives from the Civil Service by the continuance of the Haileybury College as the exclusive medium into that service."

A Frenchman, Captain Argony, who was wrongly suspected, some time ago, of having gone to Burmah as a spy, or to organize the king's army, has come to a melancholy end. A correspondent of the *Bombay Times*, says:" It appears that this suspected foreigner set up finally in business as a dealer in country produce, as well as imported goods in general." He was lately in the interior on one of his usual tours, collecting articles of produce for which he expected to find a market, when he was overpowered by a gang of robbers, and it is said plundered and beheaded."

—— Some anxiety seems to be felt in Bengal about the Navigation of the Hoogly, which is becoming more and more difficult. Government had ordered a survey of the Mutlah, and the *Friend of India* talks of a New Calcutta.

THURSDAY,—AUGUST 11.

—— The *Madras Christian Herald* says :—" In Madras not only is this Churruck Pooja, or *Hook Swinging*, permitted at our very doors,—we lately saw from a church window at Perambore eleven persons swinging,—but in the compound next to our printing press we were present ourselves lately at the " passing through the fire, and we then saw a little child of three or four years of age, a girl, with a iron rod *forced through her face* from cheek to cheek, and she compelled to stand thus begging in the street, which leads into the principal Madras thoroughfare, i. e. the Mount Road. " *On the part of the oppressor there was power*,"—what power does the reader think ?—The power of our Christian Government, whose police peons were pointed out there to us by the heathens as *proof* that Government sanctioned their cruelties."

—— The Ship *Clymene* arrived the other day at Calcutta in 81 days from England. The Screw Steamer *Calcutta* arrived the next day, after a passage of 76 days from Plymouth.

## CIVIL APPOINTMENTS, &C.

*POLITICAL DEPARTMENT.*

Bombay Castle, 4th August 1853.

Captain Keith Jopp, 16th Regiment Native Infantry, is appointed Acting Political Agent in the Mahee Kanta, until further orders.

Bombay Castle, 5th August 1853.

Captain J. Rose, Bheel Agent at Kunhur, to act as Agent for Bheels in the Western Districts of Khandeish, from the 7th March last, retaining also his appointment, until further orders.

Assistant Surgeon James McAlister, Civil Surgeon at Bushire, is allowed leave of absence, on Medical certificate, for the period of five months, Assistant Surgeon Firie acting for him during his absence.

*TERRITORIAL DEPARTMENT.*—REVENUE.

Bombay Castle, 28th July 1853.

*Erratum*

In the Notification dated 26th instant, published in the Government Gazette of the 28th idem, granting leave of absence to Lieutenant J. Francis, Superintendent of the Poona and Tanna Revenue Survey, read "for one month," between the words "absence" and "from."

Bombay Castle, 1st August 1853.

Mr. E. L. Jenkins is confirmed in the appointment of Collector and Magistrate of Broach

Bombay Castle, 2nd August 1853.

Mr. W. J. Turquand, Acting Sub-Collector of Nassick, assumed charge of his duties on the 25th ultimo.

Bombay Castle, 5th August 1853.

Mr. A. Stewart, Deputy Collector of Continental Customs and Excise, to act for Mr. A. D. Robertson during the latter gentleman's absence on special duty at Aden, or until further orders.

Bombay Castle, 6th August 1853.

Lieutenant L. D. Dunsterville, 28th Regiment N. I., Deputy Collector, Hydrabad, has been allowed to remain at the Presidency during the unexpired portion of the leave of absence granted to him on the 31st May last.

Bombay Castle, 9th August 1853.

Mr. J. R. Arthur, Acting Second Assistant to the Collector and Magistrate of Dharwar, has been allowed leave of absence for one month, under Section XI. of the Absentee Regulations, to proceed to the Coast and the Presidency, on private affairs.

*TERRITORIAL DEPARTMENT.*—FINANCE.

Bombay Castle, 6th August 1853.

Assistant Surgeon W. Collum, Deputy Assay Master, has been allowed leave of absence from the 12th instant to the 12th proximo, under Section XI of the Absentee Regulations, to visit the Deccan, on private affairs.

By order of the Right Hon'ble the Governor in Council,
A. MALET, Chief Secretary.

*GENERAL DEPARTMENT.*

Bombay Castle, 30th July 1853.

First Hospital Assistant Mahomed Khan to do duty temporarily in the Jamsetjee Jejeebhoy Hospital.

By Order of the Right Hon'ble the Governor in Council,
J. G. LUMSDEN, Secy. to Govt.

Bombay Castle, 2nd August 1853.

Mr. J. G. Lumsden, Secretary to Government in the General and Judicial Departments, is allowed leave of absence for one month from the 3rd instant, under Section XI. of the Civil Absentee Rules.

Mr. A. St. John Richardson, Deputy Secretary to Government, will conduct Mr. Secretary Lumsden's duties during his absence on leave.

By order of the Right Hon'ble the Governor in Council,
A. MALET, Chief Secretary.

Bombay Castle, 10th August 1853.

Assistant Surgeon Lawes to act for Assistant Surgeon Bowie, Civil Surgeon, Hydrabad, engaged on the Court Martial duty at Kurrachee.

Assistant Surgeon Peach received charge of his duties of Superintendent of Vaccination in the S. E. Division, Guzerat, on the 7th June last.

Assistant Surgeon J. Bean has passed an examination in the Hindoostanee language.

By Order of the Right Hon'ble the Governor in Council,
A. RICHARDSON, Deputy Secy. to Govt.

*JUDICIAL DEPARTMENT.*

Bombay Castle, 30th July 1853.

Captain A. B. Rathborne, Collector and Magistrate of Hydrabad, is allowed a further extension of leave till the 13th August, to remain at the Presidency, on private affairs.

Mr. C. H. Cameron officiated as Judge and Session Judge of the Concan, from the 28th of April to the 16th May last.

Mr. A. W. Jones has been confirmed in the appointment of Judge and Session Judge of Dharwar.

Mr. H. Hebbert has been appointed Judge and Session Judge of Ahmedabad, but will continue to act as Judge and Session Judge of Surat, until further orders.

Mr. A. Remington has been confirmed in the appointment of Puisne Judge of the Sudder Dewanee and Sudder Foujdaree Adawlut, from the 9th instant, the date of the Honorable Mr. Warden's taking his seat in Council.

Bombay Castle, 2nd August 1853.

Mr. C. A. West, Second Judge of the Court of Small Causes, is allowed leave of absence for one month from the 15th instant, to proceed to the Deccan

By order of the Right Hon'ble the Governor in Council,
J. G. LUMSDEN, Secy. to Government.

Bombay Castle, 3rd August 1853.

Captain H. Heyman, officiating Lieutenant of Police at Shikarpoor, is allowed leave of absence from the 6th September next, to proceed to the Presidency, preparatory to his applying for furlough to Europe.

The extension of leave granted on the 4th May last to Mr. A. W. Jones, Judge and Session Judge of Dharwar, is cancelled from the 21st idem.

Mr. R. H. Showell, Hoozoor Deputy Magistrate, Tanna Zillah, is vested with the power to inflict corporal punishment, under the provisions of Act I. of 1853

Row Bahadoor Janardhun Wassoodewjee, Principal Sudder Ameen of Surat, is allowed leave of absence for four days, on private affairs.

Bombay Castle, 10th August 1853.

Under the provisions of Act IV. of 1851, Mr. H. B. Lockett, First Assistant to the Magistrate of Tanna, is vested with the full powers of Magistrate in that Collectorate, with the exception of the powers to flog and to review.

The Judges of the Sudder Dewanee Adawlut have reported the following appointments :—

Azum Mahomed Jan Khaza, Sirdar of the 3rd Class, to be Acting Moonsiff in the Poona Zilla.

Rao Bahadoor Appajee Ramchunder, District Deputy Collector and Magistrate of Surat, has been examined in the Regulations, and found qualified for the transaction of public business.

Rao Bahadoor Abhajee Narajee, Sudder Ameen of Khandeish, to be Principal Sudder Ameen of that Zillah

*ECCLESIASTICAL DEPARTMENT.*

Bombay Castle, 10th August 1853

The Reverend W. H. Schwabe, Chaplain of Malcolm Peth and Sattara, has been allowed leave of absence for one month from the 4th ultimo, to proceed to Poona, on private affairs.

By Order of the Right Hon'ble the Governor in Council,
A. RICHARDSON, Depy. Secy. to Government.

# Military.

## Bombay General Orders.

*BY THE RIGHT HONORABLE THE GOVERNOR IN COUNCIL.*

Bombay Castle, 1st August 1853.

No. 470 of 1843.—The following general orders by the most noble the governor general of India in council, No. 552, dated Fort William, the 8th July 1853, is republished :—

The most noble the governor general of India in council is pleased to make the following alteration of rank of certain officers of the Madras establishment, consequent on the demise, on the 10th May 1853, of lieutenant general (colonel) Sir W. R. Gilbert, Bart. & G. C. B., of the Bengal infantry :—

Cavalry.

Brevet colonel Henry Coningham.—To rank from the 10th May 1853, instead of from the 5th June following, as published in general order No. 485, of the 10th, and Memo. of the 17th idem, and to stand above colonel Thomas Dickinson, of the Bengal infantry.

Infantry.

Brevet colonels William Justice, and John Clough.—To rank from the 10th May 1853, instead of from the 5th June following, as published in general order No. 485, of the 10th, and Memo. of the 17th idem, and to stand above colonel Thomas Dickinson, of the Bengal Infantry.

R. J. H. BIRCH, Lieut. Col.,
Offg. Secy. to the Govt. of India, in the Mily. Dept.

No. 471 of 1853.—The following promotions are made :—

22d Regiment N. I.

Captain (brevet major) G. Pope to be major, lieutenant J. G. Millar to be captain, and ensign P. Hodgson to be lieutenant, in succession to Shawe removed by order of the honorable the court of directors.—Date of rank, 20th July 1852.

The undermentioned officer is ranked from the dates specified opposite his name, and posted to the 22d regiment native infantry vice Hodgson promoted :—

Andrew James Lamb,—rank as ensign in the regiment 20th [illegible] 1853. Army 20th January 1852.

[illegible] Castle, 2nd August 1853.

No. [illegible].—The undermentioned officers are permitted (at their own request) to exchange corps :—

Ensign L. H. Pottinger, from the 28th to the 7th regiment native infantry, to rank next below ensign O. G. C. Hacon.

Ensign A. C. Way, from the 7th to the 28th regiment native infantry, to rank next below ensign J. D. C. Scott.

No. 473 of 1853.—Major D. Scobie, 29th regiment native infantry, has been appointed a member of a special commission, ordered to proceed to Aden.

No. 474 of 1853.—Lieutenant L. D'A. Dunsterville, of the 28th regiment native infantry, is allowed leave of absence for two years, to proceed to the Cape of Good Hope, Australia, and New Zealand, on medical certificate.

No. 475 of 1853.—Captain H. J. Margary, of the engineers, and 2nd lieutenant E. Southey, acting executive engineer, Hydrabad, are allowed an extension of leave to remain at the presidency till the 31st instant.

No. 476 of 1853.—The undermentioned officers are allowed furloughs to Europe for three years, on medical certificate :—

Captain J. W. Rennie, 19th regiment native infantry.

2nd Lieutenant G. H. Stone, regiment of artillery.

By order of the right hon'ble the governor in council,
R. WALLACE, Deputy Secy. to Govt.

Bombay Castle, 4th August 1853.

No. 477 of 1853.—Captain C. N. Treasure, of the 11th regiment native infantry, having been declared incapable of performing the active duties of his profession, is transferred to the Invalied Establishment at his own request, from this date, and is permitted to reside and receive his pay and allowances in the Deccan and at Mahableshwur.

No. 478 of 1853.—Referring to the Rules regarding table money, published in general orders dated 23rd August last, No. 487, the right honorable the governor in council, under instructions from the government of India, is pleased to direct, that when officers are provided with passages on board private vessels at the expense of government, they are to be subjected to the same deductions for table money, as if they were embarked on a vessel hired by government.

No. 479 of 1853.—The following promotion is made :—

1st Regiment light cavalry (lancers).—Cornet H. H. Elliot to be Lieutenant, vice Farquharson deceased.—Date of rank 26th July 1853.

Bombay Castle, 5th August, 1853.

No. 480 of 1853.—Captain C. D. Mylne, secretary to the Military Board, is allowed leave of absence for thirty days, to proceed to the Deccan, on private affairs, Captain Tremenheere will perform captain Mylne's duties during his absence.

No. 481 of 1853.—Second lieutenant G. F. Hogg, of the 1st European regiment (fusiliers), is allowed a furlough to Europe, for one year, without pay, on private affairs.

Bombay Castle, 6th August, 1853.

No. 482 of 1853.—The leave granted to lieutenant Dobree, assistant military auditor general, in government general order No. 453, dated 19th July, is altered to 30 days, from the 15th instead of from the 1st August.

No. 483 of 1853.—The following promotions are made:

5th Regiment N. I. I.

Lieutenant J. P. Francis to be captain, and ensign D. H. Hickman to be lieutenant, in succession to Rudd, retired.—Date of rank, 29th July 1853.

The undermentioned officer is ranked from the dates specified opposite his name, and posted to the 5th regiment native light infantry, vice Hickman, promoted.

Angustus Fennell Danvers,—rank as ensign in the regiment 29th July 1853. Army 20th February 1852,

By order of the right hon'ble the governor in council,
(Sd.) A. RICHARDSON,
Deputy Secy. to Govt.

*BY HIS EXCELLENCY THE COMMANDER IN CHIEF.*

Head Quarters, Poona, 5th August 1853.

Acting assistant apothecary Bhow Ramjee, of the left wing 1st European regiment (fusiliers) doing duty in the Jamsetjee Jeejeebhoy hospital, is confirmed in that rank.

Head Quarters, Poona, 8th August, 1853.

1. The officer commanding the 16th regiment native infantry, has permission to detach one non-commissioned officer and three privates to the Concan on recruiting service.

2. The right hon'ble the governor in council has been pleased to sanction the discharge from the service of line serjeant George Phillips, of the town major's non-effective list, on a pension of thirty rupees per mensem in India.

3. The undermentioned officer has obtained leave of absence :—

27th Regt. N. I.—Lieutenant F. R. B. Phillipson, from 8th to 31st August, to proceed to Bombay, on medical certificate.

By order of His Excellency Lieut. General the Right Hon'ble Lord FREDERICK FITZCLARENCE, G. C. H.,
(Signed) H. HAVELOCK, Lieut. Col.,
Depy. adjutant general H. M. Forces Bombay.

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